

The Indian Advocate

Is a Review, published by the Benedictine Fathers of the Indian Territory, to plead the cause of the last remnants of the Indian tribes, and to give a history of their progress toward civilization.

It will contain, from time to time, a general history of each tribe; their progress in education and religion; their occupations, industries, schools, etc., etc. Also, a history of our missions, statistics, and other interesting matter that can not be found in any other publication.

The proceeds of this Review will be used for educating and converting the Indians of the Territory.

THE INDIAN ADVOCATE,
Sacred Heart Post Office, Oklahoma Territory.

APPROVED BY RIGHT REV. THEO. MEERSCHAERT,
VICAR APOSTOLIC OF OKLAHOMA AND
INDIAN TERRITORY.

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EDITORIAL AND LOCAL.

As the subscription of many of our readers ended with the receipt of the January number, and as we have decided to send the ADVOCATE in future only to those who pay in advance, we will expect to hear from them before our next issue. Otherwise, if they do not receive this paper, they will have only themselves to blame.

It is not generally known, but it is a fact, that several Indian students are preparing for the priesthood in some of our western theological seminaries. There are already a small number of Indian Benedictine nuns in the far west, and there is a fair prospect that their number will soon be increased. There is also an Indian Catholic priest who is laboring among the Indians of Western Canada. Sacred Heart College has two ecclesiastical Indian students, Mr. Ben Sucky, a Choctaw full-blood, and Bro. Albert Negahuquet, A.O.S.B., a Pottowattomie Indian.

Before the recent meeting, the "Conference of the Friends of Indian Education," requested the Bureau of Catholic Indian Missions to send them a report of the dealings of Catholic

institutions with the Indians. The request was complied with, and the report was sent, yet no word of the report thus requested and supplied is found in the printed proceedings of the meeting. As ex-Commissioner Morgan was one of these members, we may reasonably conjecture what kind of "friends" of the Indians they are. And as this report, furnished them at their own request, showed that the cost in the Catholic Indian boarding-school is \$150 a year, while the cost in the Government boarding-school to the Indian is \$300 a year, we know at least one reason why the report they requested was not published. These false "friends" dare not publish the truth.

When by night the frogs are croaking,
Kindle but a torch's fire.
Ha! how soon they all are silent!
Thus Truth silences the liar.

There are about 160,000 negro Catholics in the United States, and 21 sisterhoods teaching in 108 schools over 8,000 negro children.

Tens of thousands of Indians in South America, in its mountains, have been left, on their conversion to Catholic Christianity, free to keep their Indian mode of life and rule. They, in this respect, are as Indian to-day as when the ships of Columbus first brought the Catholic missionaries to them four hundred years ago. They accepted the divine faith, but live content without white civilization. A like condition of things is found in the United States.

A singular community, and one which furnishes a striking example of devotion to the faith, exists in Maine, on the banks of the St. Croix river. It is an Indian village, whose inhabitants were converted over a century ago by a missionary sent by Bishop Carroll. During all these years they have remained a people apart, steadfastly loyal to the